A Phonological and Sociolinguistic Analysis of Different Utterances Produced by Some Professional People in Ramadi

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Abstract

A present study is an attempt to analyze the speech of eight persons working in different professions in Ramadi city and the surrounding rural areas. They are an Imam of the mosque, a teacher, a physician, a taxi- driver, a grocer, a farmer, a worker, and a butcher. The speech of those people is analyzed phonologically in terms of voice quality and the level of pitch, while sociolinguistically in terms of style of speech being formal, or informal; or polite or impolite. The voice quality helps in deciding the speaker's identity of being rural or urban; snooty or nice because the voice quality may be harsh, cheery, creaky, coarse, etc. Thus, the fact that the voice quality of the speaker reveals his identity has been proved. Studying the characteristics of voice quality and the pitch of the voice leads to knowing the speaker's speech as formal or informal, polite or impolite. This gives us a clear evidence that there is a symmetric relation between phonetics-phonology and sociolinguistics as far as the speech is concerned.

1. Introduction

A relatively large number of socioliguistic studies of pronunciation variation in a large variety of urban areas has revealed that voice quality is an important factor along with such other factors as the pitch of the voice, rising intonation or falling intonation and the formality or informality of the speech (Gramley and Kurt, 1992:271). The problem that this study seeks to tackle is that the learners of English ignore that the voice quality plays an important role in determining the personal identity of the speaker like his class, ethnic group, behavior, age, living place, and his style of speech as being formal or informal. As they ignore that through the voice quality and the pitch of the voice , it is possible to decide whether the speaker's style is formal or informal; or polite or impolite. Thus this study aims at proving that both phonology and

sociolinguistics help in deciding the identity of the speaker and then showing his style of speech and his behavior as being polite or impolite. As a result, the present study aims at analyzing the speech of eight professional people in Ramadi city and the rural areas surrounding it phonologically and sociolinguistically. It is hypothesized that some conversers have cool voice quality such as Imam of the mosque, teacher and physician. Others such as butchers have harsh and sullen voice quality and informal style of speech. Taxi-drivers are moderate. The procedure to be followed in this study is that the conversation is analyzed phonologically and sociolinguistically. This analysis includes the voice quality of each converser and also his style of speech by deciding whether his speech is formal, very formal, or informal. In addition, it analyzes the level of politeness of each converser as being polite or impolite besides the face of each converser as being positive or negative.

2. Population of the Study

The people who represent the sample of the present study live in Ramadi city and the rural areas surrounding it. They work in different professions as religious men, grocers, farmers, taxi-drivers, teachers, workers, butchers , and physicians. Most of these people have low academic background except the religious men (Imams of Mosques), teachers, and physicians. The majority of them live in Ramadi city except farmers who live in the rural areas surrounding Ramadi city such as Tway village to the west of Ramadi, Sufiya and Sjariya villages to the east of Ramadi. These three villages are situated on the rightside of the Euphrates. Buthyab village and Bufaraj villages are situated on the leftside of the Euphrates. The people involved in this study usually speak Ramadi Arabic including the researchers themselves. Those who speak other dialects are excluded to avoid any influence of the dialect. However, the well-educated people, i.e., the scholars of religion, teachers and physicians besides the researchers of the present study can also speak standard Arabic if they like to. As far as the context of situation is concerned, the researchers made the conversations with the speakers in the places they work in. The farmers, grocers, taxi-drivers and workers interviewed do not have scientific degrees, really, they are common people with lower standard of education.

3. Methodology

The present study is an empirical one since it deals with conversations by people working in different jobs and the researchers of this work. A reliable tape

recorder was used to record the conversations between one of the researchers and the people chosen to take the other role in the conversation. The people engaged in the conversation aged between 25-60 years with normal hearing and without any known speech impediments. The sample selected is limited to males. Females are excluded due to two causes. First, females, in the area included in this study, usually do not work as grocers, butchers, workers, taxi-drivers and Imams of Mosques (religious scholars). They may work as farmers. Second, the researchers want to avoid the big differences between males and females concerning the phonological issues when analyzing the conversations recorded. It is to be mentioned that in each conversation, one of the researchers takes part in it since they are native speakers of Ramadi Arabic. Several conversations are recorded regarding different people who have the same profession; however, only one conversation is chosen randomly for the purpose of analysis especially when a great deal of formality is found among them.

4. Related Phonological Issues

A term phonology is used in two ways: as the mental representation of linguistic knowledge, and as the description of this knowledge. Thus, phonology refers either to the representation of the sounds and sound patterns in speaker's mental grammar, or to the study of the sound patterns in a language or in human language in general (Fromkin et al, 2006:273). They (Ibid) remark that the phonological knowledge permits a speaker to produce sounds that form meaningful sentences, to recognize a foreign 'accent' to make up words, to add the appropriate phonetic segments to form plurals and past tenses to produce aspirated and unaspirated voiceless stops in the appropriate context just to know about the sound features, and to know that different phonetic strings may represent the same morpheme. The present study, however, is concerned with phonological phenomena including intonation, pitch: rising or falling, voice quality and features of voice quality which all show us the speaker's type of speech, his mood, his dialect, his accent, etc.

4.1 Intonation

There is a confusion about intonation caused by the fact that the word is used with two different meanings. In its more restricted sense, intonation refers to the variations in the pitch of the speaker's voice used to convey or alter meaning, but in its broader and more popular sense, it is used to cover much the

same field as prosody where variations in such things as voice quality, tempo and loudness are included(Roach, 2002:39).

Crystal (2003:241) agrees with Roach's opinion in stating that intonation "refers to the distinctive use of patterns of pitch, or melody". He (Ibid)further adds that several ways of analyzing intonation have been suggested. In some approaches, the pitch patterns are described as contours and analyzed in terms of levels of pitch as pitch phonemes and morphemes. In other approaches, the patterns are described as tone units or tone groups. Intonation, however, performs several functions in language. First, the signal of the grammatical structure where it performs a role similar to punctuation in writing but involving for more contrasts. The marketing of sentence, clause and other boundaries, and the contrast between some grammatical structures such as questions and statements may be made by using intonation. The second role of intonation is the communication of personal attitudes including sarcasm, puzzlement, anger, etc. which can all be signaled by contrasts in pitch, along with other prosodic and paralinguistic features.

4.2 Pitch : Rising and Falling

Pitch is an auditory sensation, for example, when someone hears a regularly vibrating sound such as a note played on musical instrument, or a vowel produced by the human voice, he hears a high pitch if the rate of vibration is high and a low pitch if the rate of vibration is low (Roach, 2002:59).

Fromkin et al (2003:322) state that in English, intonation contours may reflect syntactic or semantic difference. Thus, if someone says:

(1) John is going (uttered with falling pitch at the end), it is interpreted as a statement, but if the pitch rises at the end, it is interpreted as a question. Similarly, the sentence:

(2) What is in the tea, honey?

may, depending on intonation, be a query to someone called 'honey' regarding the contents of the tea(falling intonation on honey), or may be a query regarding whether the tea contains honey (rising intonation on honey).

4.3 Voice Quality and Its Features

Voice quality refers to the permanently present, background, person-identifying features of speech (Crystal, 2003:496). All phonetic features contribute to the notion of individual's voice quality derives from a combination of such factors as pitch height, loudness, level, tempo and timbre of speaking. Labels for the many qualities that can be produced tend to be impressionistic and ambiguous such as cheery voices, haughty voices, and sullen voices. In fact, a terminological problem also arises because such labels may be used in both a non-linguistic way and in a linguistic or paralinguistic context. For example, when someone who normally does not have a voice, one would call 'sullen' deliberately adopts such a voice to communicate a particular emotional state (Ibid). Roach (1983:27) proves that there are many different sorts of voicing that one can produce concerning that quality of voice of that person. Consequently, the quality of voice of someone who sings is different from someone who shouts.

Speakers, however, differ from each other in terms of voice quality, but they also introduce an observable variation into their voices for particular purposes. Accordingly, a considerable amount of researches in this field have been carried out in recent years which has used many terms to measure the types of the voices of the speakers-terms including creaky voice, breathy voice, harsh voice, sullen voice, snooty voice are used. One characteristic of voice quality is that it can give clear identifications about the personality of the speaker, i.e., according to the voice quality, the person is judged as being moral or immoral, polite or impolite, etc.

5. Related Sociolinguistic Issues

A term sociolinguistics is issued generally for the study of the relationship between language and society. This is a broad area of investigation that developed through the interaction of linguistics with a number of other academic disciplines. It has strong connections with anthropology through the study of language and culture, and with sociology through the investigation of the role language plays in the organization of social groups and institutions (Yule, 2007''203).

Trudgill (1993:68) emphasizes that the term sociolinguistics describes all areas of the study of the relationship between language and society. He further

consolidates that the sociolinguistic research intends to achieve a better understanding of the nature of human language by studying language in its social context and/or to achieve a better understanding of the nature of the relationship and interaction between language and society. The present study is concerned with examining the style of speech and its degree of formality, and levels of politeness of some owners of jobs in Ramadi city.

5.1 Formality of Style

Style can range from formal to informal depending on social, context relationship of the participants, social class, sex, age, physical environment, and topic. Although each class has different average scores in each style, all groups style-shift in the same direction in their more formal speech style, i.e., in the direction of the standard language. This similar behavior can also be taken as an indication of membership in a speech community. Thus, all groups recognize the overt greater prestige of standard speech and shift towards it in more formal style. In this particular study, the notion of formality was defined primarily in terms of the amount of attention speakers paid to their speech (Romaine, 1994:75). The American sociolinguist Labove made a test to check up the formality of style. These informants knew that their speech is taken for the purpose of study, hence, their speech had a formal style and they were careful about their pronunciation. This style of pronunciation has; therefore, been termed "formal speech". At one point, the formality of style was increased by asking the informant to read aloud from a specially prepared reading passage. This, in fact, produced a style that was even more formal because reading is specialized linguistic activity where the speaker pays attention to the way he is speaking(Trudgill, 1993:108).

5.2 Speech Accommodation

Speech accommodation is a theory in sociolinguistics which aims at explaining why people modify their style of speaking(accommodate) to become more like or less like that of their addressee(s). For example, among the reasons why people converge towards the speech pattern of their listener are the desires to identify more closely with the listener, to win social approval, or simply to increase the communicative efficiency of the interaction(Crystal, 2003:6).

One can say that it is not only a function of speaker's social class and attention to speech, but it is also influenced by their perception of their listener.

This type of variation is sometimes described in terms of "audience design", but is more generally known as speech accommodation which is defined as "our ability to modify our speech style towards or away from the perceived style of the person(s) we are talking to"(Yule,2007:210). However, one can adopt a speech style that attempts to reduce social distance described as convergence, and use forms that are similar to those used by the person we are talking to.

5.3 Politeness

Politeness can be viewed as the means employed to show awareness of another person's face(Yule, 200:60). In this sense, politeness can be accomplished in situations of social distance or closeness. It displays awareness for another person's face when the other seems socially distant; therefore, this case is described in terms of respect or defense. It shows the equivalent awareness, when the other is socially close, is often described in terms of friendliness, camaraderie, or solidarity.

Brown and Levinson (as cited in Black,2006:69) develop a widely accepted theory of politeness which they consider as cross-culturally valid. This theory holds that people are motivated by their need to maintain their face or the need to be approved by others and to maintain a sense of self-worth. As a result, they consider that "face" has two aspects:

1.Negative face : the right to freedom of action and freedom from imposition.

2.Positive face: the need to be appreciated by others, and to maintain a positive self-image.

Positive and negative face needs can readily conflirt. For example, if you ask me for a loan, you are threatening my negative face: if I make the loan, I am maintaining my positive face at the expense of my pocket(Black, Ibid).

Iraqi (Ramadi) Arabic Segmental Symbols. After Erwin (1963) and Al- Hamash (1969)

1. The consonants:

/b/ ب as in /baab/ 'door'	/t/ ت as in /tiin/ 'figs'
/d/ د as in /diin/ 'religion'	/**t̲**/ ط as in /**t̲**eer/ 'bird'

/g/ گ as in /gabur/ 'grave'

/k/ ك as in /kariim/ 'generous'

/q/ ق as in /qalam/ 'pencil'

/?/ أ as in /?aani/ 'I'

/f/ ف as in /flaan/ 'somebody'

/ð/ ذ as in /ðaab/ 'melted'

/**<u>ð</u>**/ ض as in /**<u>ð</u>**eef/ 'guest'

/θ/ ث as in /θaani/ 'second'

/z/ ز as in /meez/ 'table'

/s/ س as in /sana/ 'year'

/**<u>s</u>**/ص as in /**<u>s</u>**eef/ 'summer'

/ʃ/ ش as in /ʃaraf/ 'honor'

/ġ/ غ as in /ġeem/ 'clouds'

/x/ خ as in /xeema/ 'tent'

/9/ ع as in /ʃraa9/ ' a sail'

/**<u>h</u>**/ ح as in /**<u>h</u>**ayaat/ 'life'

/h/ هـ as in /hawa/ 'air'

/d3/ ج as in /d3am/ 'they come'

/tʃ/ چ as in /tʃibiir/ 'big'

/m/ م as in /mara/ 'woman'

/n/ ن as in /nad3im/ 'star'

/l/ ل as in /galub/ 'heart'

/r/ v as in /mur/ 'bitter'

/w/ و as in /zawaad3/ 'marriage'

/j/ ي as in /?azjad/ 'more'

2. The Vowels:

/ii/ as in /**<u>t</u>**iin/ 'mud'

/i/ as in /**<u>h</u>**ilim/ 'dream'

/ee/ as in /leeʃ/ 'why'

/a/ as in /namla/ 'ant'

/aa/ as in /d3aab/ 'he brought'

/o/ as in /raadjon/ 'radio'

/oo/ as in /**<u>s</u>**oom/ 'fasting'

/u/ as in /gumit/ 'I got up'

/uu/ as in /**<u>s</u>**uuf/ 'wool'

/aw/ as in /ʃaafaw/ ' they saw'

/aaw/ as in /t9aawnaw/ 'they cooperated'

/aj/ as in /faj/ 'shade'

/aaj/ as in /haaj/ 'this (feminine)'

/ooj/ as in /koojil/ 'coil'

/eew/ as in /deew/ 'brave and careless'

/iw/ as in /stiw**<u>t</u>**aan/ 'settling'

6. Utterances of Some People Having Different Professions (Jobs) and their Phonological and Sociolinguistic Analysis

6.1 Utterance Spoken by Imam (Religious Man) of a Mosque During a Conversation with One of the Researchers Who Directed to him some Philological Questions

A. Peace be upon you, Sheikh	/assalaamu 9alajkum jaaʃajx/	السلام عليكم يا شيخ
B. Peace be upon you with Allah's mercy and blessings	/9alajkum assalaam wa ra**h**matul lahi wa barakaatuh/	عليكم السلام ورحمة الله وبركاته
B. Go ahead, my brother	/tafa**ð**al jaa axi/	تفضل يا أخي
A. Sheikh, I have a question.	/ʃajx 9indi suaal/	شيخ عندي سؤال
B. Go a head?	/tafa**ð**al/	تفضل؟

[The researcher directed his questions and the Imam answered him]

A. Sheikh, I took much of your time.	/ʃajx axaðit min waqtak/	شيخ أخذت من وقتك
B. No, my kind brother whom Allah wants good for him, he gives him religious knowledge and make him wise.	/laa jaa axi alkreem man jurid allahu bihi xajran jufaquhu bildeeni wa julhimahu ruʃdahu/	لا يا أخي الكريم من يرد الله به خيراً يفقهه بالدين ويلهمه رشده
A. Allah bless you, my brother	/baaraka allahu fiik/	بارك الله فيك

6.1.1 Phonological Analysis

The conversation between the speaker and Imam of the mosque clarifies that the voice quality of the Imam is cool, using a low pitch which, in turn, shows respect and modesty. Even the speaker who speaks with the Imam, uses a low pitch with a modest voice quality showing respect and modesty.

6.1.2 Sociolinguistic Analysis

Sociolinguistically, this conversation enhances that both styles of the researcher and Imam are very formal because it is natural when the people talk

to the religious man, they adopt a formal style of speech in order to show a high respect to him. Similarly, the speech of the Imam is very formal. The researcher is very polite and he uses polite expressions such as 'شيخ' /ʃayx/ and even the expression 'السلام عليكم شيخ' /assalamu 9laykum ʃayx/ uttered by the researcher proves that his style is very formal and he seeks to accommodate with the speech of the Imam.

6.2 Utterances Spoken by a Grocer During a Conversation with the Researcher.

The researcher went to his neighbor the grocer Abu Zaman (Ahmed Ismail) to buy some vegetables. The following was recorded:

A. How are you Abu Zaman?	/ʃnoonak abu zaman/	شنونك أبو زمن ؟
B. Dear Doctor.	/aġaati diktoor/	أغاتي دكتور
A. How is your health?	/ʃnoon **s**a**h**tak/	شنون صحتك
B. Allah bless you doctor.	/**h**ajaakallah dictoor/	حياك الله دكتور
B. Order me doctor.	/u?murni diktoor/	أأمرني دكتور

[The researcher finished buying the vegetables]

A. How much is your account Abu Zaman?	/ʃgad **h**sabak abu zaman/	شكد حسابك أبوزمن؟
B. Doctor you are the money?	/diktoor kulak fluus/	دكتور كلك فلوس !
A. No, thank Allah, money is there.	/laa al**h**amdulilah alexeer mawjuud/	لا الحمد لله الخير موجود
B. Dear Doctor, this is your shop.	/aġaati diktoor haaða mahallak/	أغاتي دكتور هذا محلك

6.2.1 Phonological Analysis

The grocer's voice quality is very nice and smooth which bears welcoming and greeting. The researcher ensured that the grocer Abu Zaman used a high pitch of voice, i.e., he has a rising pitch through which he expressed

his welcoming, greeting, and high respect to the researcher. This, in fact, was assured by his facial expressions along with the high pitch of voice being used.

6.2.2 Sociolinguistic Analysis

The grocer Abu Zaman used informal style and this was remarked by the use of expressions such as 'أغاتي دكتور' /aġaati diktoor/. Nevertheless, he was very polite particularly when he used the expressions (you are all money) 'كلك فلوس ' /kulak fluus/ and ’أأمرني‘ /u?murni/. Grocers in Ramadi city are known by using words and expressions like ’حبيبي‘ /**h**abiibi/ , ’خالي‘ /xaali/ , ’عمي‘ /9ammi/ , ’أغاتي‘ /aġaati/ , ’عيوني‘ /9juuni/ , etc. which indicate informality of speech, they show in return, high level of politeness which keeps the positive face of the clients. Others might consider such expressions as flattery which is a way to convince the client to buy from the grocers.

6.3 Utterances Spoken by a Farmer During a Conversation.

The researchers went to different rural areas to make conversations with the farmers and take their speeches as samples for analysis. Thus, the following conversation with Hajji Ibrahim was taken for analysis:

A. Allah helps you, Hajji!	/alla jsa9dak **h**ad3d3i/	الله يساعدك حجي !
B. Hello, hello	/hala jaaba hala/	هلا يابة هلا
A. How are you, Hajji?	/ʃloonk **h**ad3d3i/	شلونك حجي
B. I am fine if you are fine.	/ana zeen iða tʃinit zeen/	أنا زين إذا چنت زين
B. Oh Allah, you did not tell me what do you want?	/jalla istarii**h** maagutli ʃitriid/	يالله استريح ما گلتلي شتريد
A. Thank you Hajji, we are in a hurry!	/nuʃkurak **h**ad3d3i walla mista9ad3liin/	نشكرك حجي والله مستعجلين
B. Shame on you, by Allah you must sit.	/9eeb 9aleekum jam9awadiin walla tugu9duun/	عيب عليكم يمعودين والله تكعدون
A. Allah bless you Hajji.	/baarakalla biik had3d3i/	بارك الله بيك حجي

B. Are you comfortable in the city?	/ʃnoonkum mirta**h**iin biliwlaaja/	شنونكم مرتاحين بالولاية؟
A. Thank Allah, things are Ok.	/al**h**amdulilaa alumuur maʃja/	الحمد لله الأمور ماشية .
B. How are the prices of the vegetable in the city?	/ʃnoon as9aar limxa**ð**ar 9idkum/	شنون أسعار المخضر عدكم ؟
A. By Allah Hajji, they are expensive.	/walla **h**ad3d3i gaalja 9idna/	والله حجي غالية عدنا
B. Impossible, they buy it from us very cheap!	/maaku hiitʃ hatʃi jaaxðuuha min 9idna bfils wnus/	ماكو هيج حـچـي - ياخذوه من عدنا بفلس ونص
A. By Allah, I told you the truth.	/walla magutlak geer i**s**a**h**ii**h**/	والله ما گتلك غير الصحيح
B. Allah helps you.	/alla j9iinkum abuja/	الله يعينكم أبوية
A. Allah bless you, bye-bye.	/barakalla biik fi maallaah/	بارك الله بيك ... في مال الله
B. Bye-bye .	/mwadda9 balla/	مودّع باالله

6.3.1 Phonological Analysis

The voice quality of the farmer is creaky. Generally, it is noted that the farmers use creaky and cheery voice in the sense that the farmers or those who live in the rural areas outside Ramadi city, use a high pitch-particularly when they greet or welcome the guests. The farmer used the expression 'هلا' /hala/ thrice with a rising pitch indicating the warm welcoming and greeting. Through his speech, the farmer pronounced the word 'كنت' /kunt/ as 'چنت' /tʃinit/ so he converted the sound /ك/, /k/ into /چ/, /tʃ/ and this is a general phenomenon found in Ramadi Arabic, particularly in the rural areas.

6.3.2 Sociolinguistic Analysis

The voice quality used by the farmer as being creaky and cheery indicating welcoming, proves that the farmer is polite and he attempts to show respect to the guest. On the other hand, the farmer's style of speech is informal

because he uses expressions which are colloquial or expressions that are usually employed by the villagers.

6.4. Utterances Spoken by a Taxi- Driver During a Conversation.

This conversation took place when one of the researchers took a taxi to get to one of the markets in Ramadi city.

A. Peace be upon you	/assalamu 9alajkum/	السلام عليكم
B. Hello, my brother	/hala axuuja/	هلا أخوية
B. Go ahead, my eyes	/itfa**ð**al i9juuni/	إتفضل عيوني
A. If there is no much trouble, I want to get to Orzdi Street.	/iða mu za**h**ma twa**s**ilni lʃaari9 la**t**ibaa'/	إذا مو زحمة توصلني لشارع الاطباء
B. OK, my brother	/**s**aar axuja/	صار أخوية
A. Excuse me, how much is the wage?	/min fa**ð**lak iʃgadil ud3ra/	من فضلك اشكد الاجرة؟
B. At your ease, my brother, whatsoever you give, thank Allah.	/9ala raa**h**tak axuuja ʃtun**t**i al **h**amdulilah/	على راحتك اخوية شتنطي الحمد لله
A. Here is 3000 dinnars .	/haaj θlattaalaaf dinar/	هاي (3000) دينار
B. Thank Allah, it is a grace.	/al**h**amdulilah haaj ni9ma/	الحمد لله هاي نعمة
A. Thank you, my brother, Allah bless you and your car.	/aʃkurak axuja allah jbaariklak bsajaartak/	اشكرك اخوية الله يباركلك بسيارتك
B. Consider it your car, my brother and I am at your service.	/haaj sajaartak axuja aani bxidimtak/	هاي سيارتك أخوية. اني بخدمتك

6.4.1 Phonological Analysis

The talk between the researcher and the taxi-driver indicates that the driver uses cool voice quality. As he uses a low pitch when talking to the

researcher. His voice quality is endorced with delicateness and smoothness – especially when he employed expressions such as 'عيوني' /9juuni/ and 'بخدمتك' /bxidimtak/ with a rising tune. So, the driver attempts to be nice with the client throughout using a good voice quality.

6.4.2 Sociolinguistic Analysis

It is clear that the style of speech of the driver is informal because the drivers, as noted, want to be free in talking to the customers either to entertain the customer or to start a debate with him. As it is almost observed that the driver is very polite and he is keen in selecting words which although indicate informality, they imply high politeness and those expressions are 'على راحتك' /9ala raahtak/ and 'بخدمتك' /bxidimtak/.

6.5 Utterances Spoken by the Teacher, One of the Researchers During a Conversation Took Place between him and a Student at the College of Education for Humanities at the Department of English

A. Good morning, sir	/**s**abaa**h** ilxeer ustaað/	صباح الخير استاذ
B. Welcome my son.	/ahlan wasahlan ibni/	اهلا وسهلا ابني
A. Sir, if there is no much trouble, I want my mark of the first course?	/ustaað biduun Za**h**ma mumkin maal alfa**s**lilawwal/	استاذ بدون زحمة ممكن درجتي مال الفصل الأول؟
B. wait a minute, my son what is your name?	/daqiqa ibni ʃismak/	دقيقة ابني؟ شسمك؟
A. My name is ……	/ismi ……/	اسمي ....
B. My son your mark is ……	/ibni darad3tak ……/	ابني درجتك ....
A. Sir, by Allah it is little.	/ustaað walla qalila/	استاذ والله قليلة
B. My son this is your due merit, by Allah I helped you and your group. Do your best and Allah is kind. I am sure that	/ibni haaða isti**h**qaaqak walla saa9adtak inta wd3maa9tak ʃid **h**eelak walla kariim ana mu**t**main bilimti**h**aan ilqadim taaxuð	ابني هذا استحقاقك والله ساعدتك انته وجماعتك شد حيلك والله كريم انا مطمئن بالامتحان القادم تاخذ درجة زينة

in the next exam you'll take a good mark.	darad3a zeena/	
A. Allah willing	/inʃaa ?allaah/	إنشاء الله
B. Thank you , sir	/ʃukran ustaað/	شكرا استاذ
A. Welcome my son, we are ready for help.	/hala biik ibni i**h**na **h**aa**ð**riin/	هلا بيك ابني ... احنا حاضرين للمساعدة

6.5.1 Phonological Analysis

The student uses a calm and cold voice quality and he talks with his teacher with a low voice quality of pitch showing his high respect to his teacher. Similarly, the teacher uses a calm voice quality in order to give an impression that the teachers always use a calm voice quality due to their social status among the people.

6.5.2 Sociolinguistic Analysis

In terms of politeness, the student is very polite in his speech and his speech is very formal - particularly when he uses the expression 'sir', 'teacher', and if there is no much trouble. Also, the teacher is very polite in his speech and formal too. The teacher uses expressions such as 'welcome' and 'my son' which indicate politeness. Both use formal style and the student tries to accommodate his utterances as far as possible because of talking to his teacher who usually uses formal style due to his status and job.

6.6 Utterances Spoken by a Worker with One of the Researchers

One of the researchers went to Ramadi Labor Square, locally, it is called (Mastr Al- Umaal) because he needed workers in order to build up the fence of his house. Therefore, the following conversation has been recorded:

A. Allah helps you young men.	/allah jsaa9idkum ʃabaab/	الله يساعدكم شباب
B. Hello, Hajji.	/hala **h**ad3d3i/	هلا حجي
A. Are you free to go with me?	/9ikum mad3aal tru**h**uun wijaaj/	عدكم مجال تروحون وياي

B. Hajji, what kind of work do you have?	/**h**ad3d3i ʃunu ʃuġlak/	حجي شنو شغلك؟
A. I have fence building with blocks.	/9indi binaa? Sijaad3 biliblook/	عندي بناء سياج بالبلوك
B. Hajji, where is your house?	/**h**ad3d3i ween beetak/	حجي وين بيتك؟
A. At Al- Malaab, near Sulla lah Market?	/bilmal9ab qurub (jam) suug slaala/	بالملعب قرب سوك سلالة
B. Hajji, how many workers do you want?	/**h**ad3d3i tʃam 9aamil ti**h**taad3/	حجي چم عامل تحتاج ؟
A. I need seven workers.	/a**h**taad3 sabi9 9ummaal/	أحتاج سبع عمال
B. Hajji, do you know the wage?	/**h**ad3d3i t9arif ilud3ra/	حجي تعرف الاجرة ؟
A.How much do you want?	/ʃgad triiduun/	شـگد تريدون
B. Hajji, (25000) dinnars per day?	/**h**ad3d3i xams w9iʃriin alf diinaarbiljoom/	حجي (25000) دينار باليوم
A. Is it too much?	/muu hwaaja/	مو هواية؟
B. No, by Allah, hajji this is our wage at the present time.	/la walla **h**ad3d3i haaj ud3ratna halwakit/	لا والله حجي ، هاي اجرتنا هلوكت
A. Rely on Allah and come with me.	/twakalu 9alalla wta9aalu wijaaj/	اتوكلوا على الله وتعالوا وياي
B. Ok. Hajji.	/**s**aar **h**ad3d3i/	صار حجي

6.6.1 Phonological Analysis

The workers are distinguished by having a harsh voice quality with somehow low voice quality. It is observed that they use a rising pitch of intonation on some words such as 'حجي' /**h**ad3d3i/ and 'هلا' /hala/. It seems that they use such pitch for the purpose of emphasis.

6.6.2 Sociolinguistic Analysis

Definitely, the workers' style of speech is informal. The researcher adopts the speech accommodation, i.e., he accommodates with the workers according to their position. They are polite in their speech. The workers do not take into consideration the status and appearance of the researcher. This is concluded from their utterances when they talk to him.

6.7 Utterances Spoken by a Butcher and One of the Researchers

He went to the butcher's shop to buy meat and the following conversation took place:

A. Peace be upon you.	/assalaamu 9alajkum/	السلام عليكم
B. Hello? Hello?	/hala hala/	هلا ... هلا
A. (A period of silence)		
A. If there is no trouble, I want one kilo of meat.	/iða maaku za**h**ma ariid kilu la**h**am zeen/	إذا ماكو زحمة اريدكيلو لحم زين
B. My uncle! this is a little lamb which has just been slaughtered!!	/9ammi haða xaruuf zġajjir hassa9 ðiba**h**naa/	عمي هذا خروف زغير هسّه ذبحناه
A. My uncle without piece of fat if there is no much trouble.	/iða muu za**h**ma latxalli bii ʃa**h**am/	إذا ماكو زحمة لا تخلي بيه شحم
B. My brother? By Allah, this lamb cost me (150000) dinnars, if we don't make it even, it will lose.	/axuja walla haaðil xaruuf kallafni miyya wxamsiin alf dinaar iða manbii9 kulʃi bilimrawas jixsar/	اخوية؟ والله هاذ الخروف كلفني (150000) دينار وإذا ما نبيع كل شي بالمراوس يخسر
A. At your ease, my eye.	/9ala raa**h**tak 9eeni/	على راحتك عيني
	After finishing	
A. How much is the account?	/ʃgad li**h**saab/	شگد الحساب ؟
B. My uncle, give me 14 .	/9ammi in**t**iini arba9ta9aʃ/	عمي انطيني 14
A. Good bye.	/fii maallah/	في ماالله

B. Bye my father!	/hala jaaba/	هلا يابة!

6.7.1 Phonological Analysis

The butcher's voice quality is very acute and harsh. The pitch of his voice quality is clearly high using a rising intonation which bears harshness and carelessness to the client (the researcher). The expressions 'هلا' /hala/ and 'أخوية' /axuuja/ are uttered with a rising pitch bearing no respect or modesty.

6.7.2 Sociolinguistic Analysis

No doubt, the speech style of the butcher is informal with no respect. His speech is regarded impolite and this is reflected in his way of saluting the client- especially when he uses the greeting expressions 'هلا' /hala/ and 'هلا يابة' /hala jaaba/. The butcher uses shortened words and he does not use prolonged utterances. He does not accommodate with the client's speech.

7.8 Utterances Spoken by a Physician.

It happened that one of the researchers went to a doctor to check himself and the following conversation happened:

A. Good evening, doctor.	/masaa? alxeer duktoor/	مساء الخير دكتور
B. Welcome, go ahead, what is your disease?	/ahlan wa sahlan itfa**ð ð**al xeer ʃunu mara**ð**ak (beek)/	أهلا وسهلا . تفضل خير شنو مرضك؟
A. Doctor ……	/duktoor …/	دكتور ...
B. Do you suffer from blood pressure or sugar?	/9indak **ð**aġu**t** dam aw sukkar/	عندك ضغط دم أو سكر
A. No, I don't suffer from blood pressure or sugar.	/laa maa 9indi **ð**aġu**t** dam aw sukkar/	لا ما عندي ضغط دم أو سكر
After checking		
B. Do not worry. Allah willing there is nothing and do not be afraid.	/maku ʃi inʃaa?allah wlatxaaf/	ماكو شي إنشاء الله ولا تخاف
B. Just do some diagnostic examinations in the lab and then	/faqa**t** sawwi ba9i**ð**il ta**h**liilaat	فقط سوّي بعض التحليلات في المختبر

come back to me.	fil muxtabar wird3a9 li/	وارجع لي
After returning		
B. Thank Allah, your examination is negative and this is a simple prescribtion, just use it and there will be nothing wrong.	/al**h**amdulillah ta**h**liilak ni**ð**iif whaaði wa**s**fa basiita ista9milha wmaaku ʃi inʃaa?allah/	الحمد لله تحليلك نظيف وهذه وصفة بسيطة استعملها وماكو شي إنشاء الله.
A. Doctor, shall I come again?	/duktoor ard3a9 marra uxraa/	دكتور ارجع مرة أخرى؟
B. No, no … no need.	/laa laa maaku **h**aad3a/	لا ، لا ... ماكو حاجة
A. Thank you very much.	/ʃukran d3aziilan/	شكرا جزيلاً

7.8.1 Phonological Analysis

The voice quality of the doctor is calm and nice. Also, his pitch of voice quality is low indicating an easiness. He does not use sullen or creaky voice quality which is a proof of quietness. Actually, this is a common feature of the doctors who usually have cool voice quality.

7.8.1 Sociolinguistic Analysis

The doctor's style of speech is very formal and he is polite. The expressions he uses in his speech reveal respect and modesty. Presumably, both the doctor and the researcher (patient) use formal style of speech.

8. Findings and Conclusions

The analysis of the speech of some professional people Imam of a mosque, a teacher, a physician, a taxi-driver, a grocer, a farmer, a worker and a butcher from phonological and sociolinguistic points of view, reveals that there is an interaction between phonology in the aspect of voice quality and the pitch of the voice, and sociolinguistics in the aspect of formality of speech and politeness in the sense that the voice quality of the speaker helps in finding out the speaker's identity showing his living place as being urban, rural or living in a village. Moreover, the voice quality of the speaker indicates whether the speaker in his speech is formal , informal, polite or impolite. In conclusion, the speech

of Imam of the mosque, teacher, and physician has calm voice quality with a low pitch of voice which both reflect respect and modesty since they adopt formal style in their conversations. Also, the taxi-driver proved to have a calm voice quality with a low pitch of voice which is somehow formal. The farmer and worker use a high voice quality which is, of course, coarse. Their style is proved to be informal where it is observed that the convert of the sound /k/, /ك/ into /tʃ/ , /چ/. The grocer, on the other hand, has a creaky voice quality with a high pitch of voice quality and his speech is informal and this is marked by the expressions 'عيني' /9eeni/ , 'خالي' /xaali/, 'أغاتي' /aġaati/, 'حبيبي' /**h**abiibi/ and 'أأمرني' /?u?murni/ which reveal respect and reverence. Even his voice quality is deemed to be very soft. The butcher is totally different, he uses a harsh and sullen voice quality which displays irrespect and carelessness as when he utters the glottal sound/h/ 'هـ' in the word /هلا/ /hala/ with a higher pitch which implies irrespect.

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